

Bright
HORIZONS

for APRIL,
1955



Nothing but
Soulcraft

Soul
Babies

N.H.

What All Grown-Ups Don't Know:

*People Don't Necessarily Die When
Their Souls Go Out of Their Bodies*



OUT in a quaint little house on a California mountaintop, back in 1929, a man thought he'd died when he went out of his body for about four hours. But he didn't die. He came back into his body remembering what life was like in the condition that people reach when they've left their physical selves in what the world calls Death. He lived to write up the experience for *The American Magazine*—

Seven Minutes in Eternity

Out of that one night's experience the man wrote something like 20 books on what happens to us when we die, that people are now reading all over the world. The contents of those books are now called—

SOULCRAFT

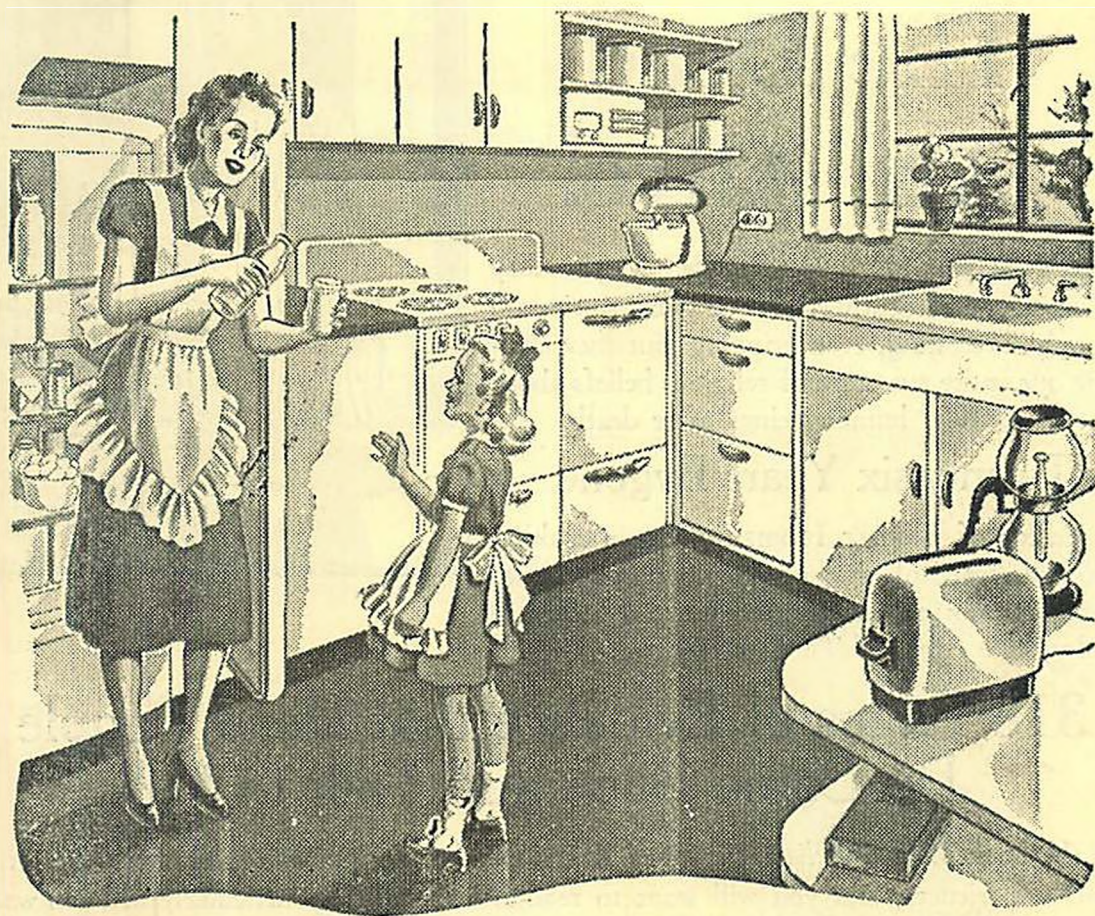
Ask your father or mother to send \$1 to this same man's publishing house and read the book that comes back, telling all about it. You'll never be afraid of getting killed when you know the truth of what happens to you when you die . .

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It is making religious history throughout the world, that experience. Because it was followed by others. If you wish your whole spiritual philosophy made over, with facts about the After-life that you can sink your teeth in, send \$1 to the address below for a copy of this book of 78 pages, bound in Burgundy leatherette covers—

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THIS Magazine gives you capsule articles on the principles of Soulcraft, which is intellectual food to nourish the spiritually underfed. Soulcraft is a new way of looking upon the great and vital experience of Mortality, based on what is being disclosed at sittings and in communications of Sacred Psychical Research. Just as the atomic bomb has revolutionized man's thinking on the construction of Matter, so is Extra-Sensory Perception revolutionizing the ideas of the psychic scientist on the nature of conscious life after the Transition called Death. Are you spiritually famished for facts that confirm or rectify what is true in Holy Writ? Read BRIGHT HORIZONS every month for scientific assurances that will bring you the first peace of mind for scientific childhood . .

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MAYBE you like ghost stories. Maybe they scare you to death. But true ghost stories are not only interesting, even gripping, but they challenge our entire structure of religious beliefs about what happens to human beings after death.

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the Editor of BRIGHT HORIZONS began making a careful record of all the evidence coming under his observation of activity of conscious beings in the Invisible Areas of Time and Space . .



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You Will No Longer Be Afraid of Death Coming to You

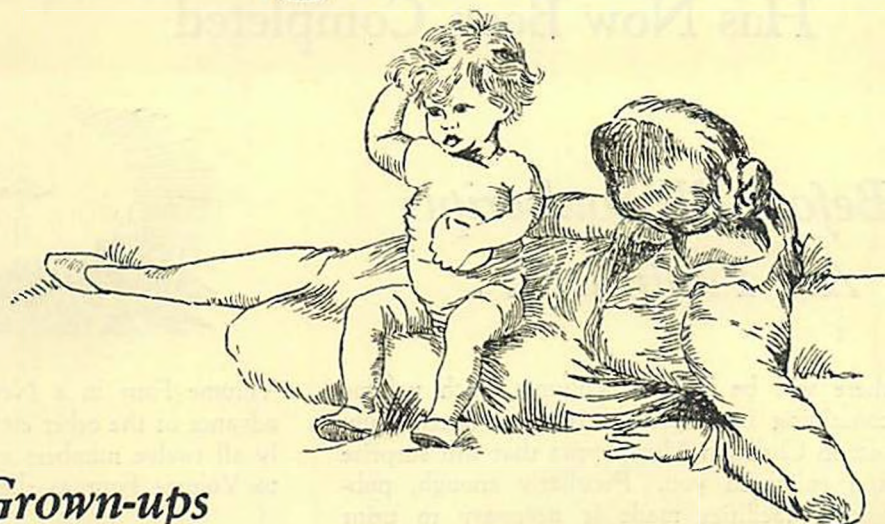
when you read this massive array of evidence about what has happened to other people who have gone ahead of you through the experience.

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THERE are 318 pages to this all-important and enlightening book. It is exquisitely printed on India paper with wide margins, and bound in Burgundy-red leatherette. It costs \$5 the copy but is worth \$25 the copy to every parent encountering child-problems. Make remittances payable to—

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Are Published . .*



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Gradually Additional Volumes Will Have Similar Bindings

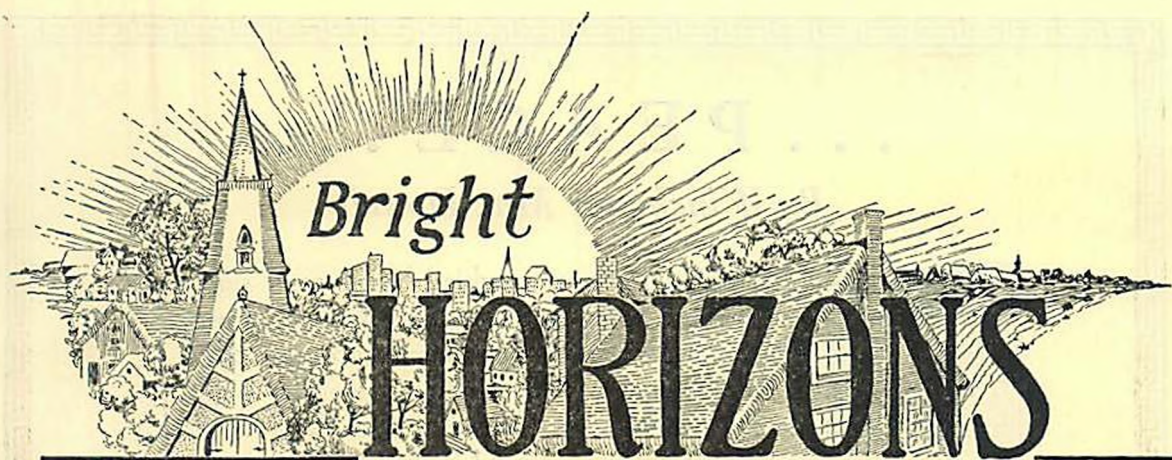
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a trifle over \$4 the volume. These are the books remaking the lives and thinkings of whosoever gets into them. If you don't own Volume X, send for it now and complete your shelf of Soulscripts published to date.

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VOLUME FOUR

APRIL, 1955

NUMBER THREE

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... P E A C E ...

By Winchester Mac Dowell



OF PEACE unto your troubled hearts we'd sing,
To those benighted in earth's flesh we bring
The solace which is their inheritance and right,
And tranquil peace dispelling worldly night.
Earth's darkness is well-known to those in flesh,
Earth's problems would Thine opulence enmesh;
We sing of liberation strong and true
That songs of Truth and Laughter bring to you.

We hear your anguished cries on Upper Spheres,
And speak, that we extinguish all your fears;
We lift the banner of tranquillity on high
That you may note that we are always nigh.
Dispel your fears, those petty fears of earth,
Your eyes raise to God's hills in eager mirth,
Say oft unto your hearts: Be valiant, still,
Let Peace of God your life-wracked beings fill.

He, Good, the Father, Protector of us all
Will never fail in strength and let you fall,
His arms are ever roundabout to shield
From error, when you otherwise might yield.
Take courage as your spurs, it is your right,
Let Light within your breasts dispel life's night;
Let God be strong within your spirit-breasts,
Fear not, look up, and God will do the rest.

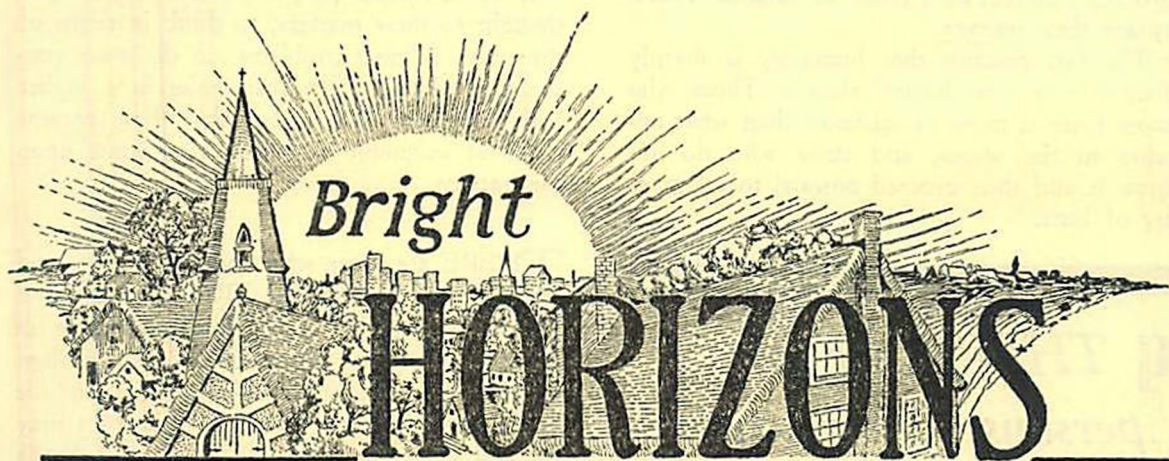
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The Lamp of Truth would light the one who trusts,
Its power raising Spirit from earth's dusts.
Be valiant and your souls and hearts shall know
God's perfect Peace of Mind down here below!



VOLUME FOUR

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YOU Can Be Wise Beyond Your Years

MOST PEOPLE are only half alive, physically, mentally, and spiritually.

They accept blindly that this "half life" of theirs—that supplies them with an animalistic existence, causes them to think as the crowd thinks, and considers spirituality in terms of religion—is all the life there is, and that the millions of other folk throughout the earth are experiencing and enjoying no better than themselves.

If the claim is made that there are whole groups within society living for something more than three meals a day, operating their lives and thoughts on a far higher level than Mass Intelligence, and penetrating beyond the explanations of religion to arrive at the reasons why they are on earth, the average man or woman scoffs or criticizes, thinks some manner of devilry is loose, or la-

bels the claimant as a crank or fanatic. Thereby are they average.

2 classes of people
The fact remains that humanity is sharply divided into two distinct classes: Those who know there is more to existence than what appears to the senses, and those who do *not* know it and thus proceed onward to all manner of hurt.

¶ *THERE are few persons with courage enough to admit that they haven't got it . .*

HUMANITY just now is going through the process of a great revaluation.

Old systems are breaking down that men thought impregnable, new laws and edicts are the order of the moment, new revelations are apparently coming daily, new habits and customs are being ushered into average daily life—for a deliberate, definite purpose.

Higher Character
People must realize that in the scale of spiritual evolution there are grades and levels that can be attained to, consciously. And when a gesture is made to awaken the spirit to some of the subliminal truths that are available for understanding, they automatically lift themselves into a classification of those who might be called the "upper crust" of humanity. Not the social Upper Crust, in the sense of those who have wealth or family prestige, but the Upper Crust of superior knowledge and intellect—*character* would be the better term—that enables them to go through the various experiences of life with a sanity and poise that makes for every form of success and friendship.

It is to make people of all classes give thought to these matters, to think in terms of the other fellow's problems, to do some constructive planning for their roles in a higher and smoother social order, that these present times of economic darkness have come upon the nations.

THERE are those who understand this, and are profiting from it. The vast rank and file of humanity is still blundering along in the dark, however, the butt of every malign social force that confronts it, damning the fates, caustic toward whatever gods there may be, and generally deporting itself as a horde of ignorant simpletons who not only disbelieve any information offered for their aid but ignore or crucify those who would serve them with a rich dish of knowledge.

Only by bitter experience can men in the mass be brought to give thought to the great and vital truths about their unfortunate condition and seek forms of remedy. But those great and vital truths have to be expounded to them in ways and mental pictures which they can understand.

Thus it is that teachers are not only necessary but have been ordained and despatched into the current cycle of earth affairs, to act as mentors through these times of trouble to explain to humankind the processes at work and where they will end.

Material Life is
THE FIRST great realization that must be pounded into mortal skulls by those teachers, is that this physical, materialistic life is not the only life there is. This physical, materialistic life is only one phase of existence that gives people a certain form of experiencing. In order to know the Infinite, the individual person must first know the Finite. The Finite exists therefore, for no other purpose than to supply a measuring stick by which humankind may realize and appreciate those worlds and lives vaster and higher than the Finite.

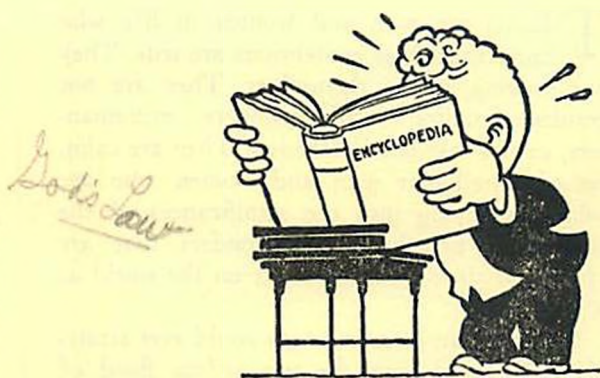
Phase of existence

The second great realization at which people in general must arrive, is that the world of human society is not directed and run from within itself, but from a higher form of life. That is, the real government of society is in the physical sense *an invisible government*. Great souls who have been human students and benefactors through vast cycles of earthly-life experiences and attained to vast wisdom—The Immortals, we might call them—are steering, coaching, and shepherding humanity from their superior vantage-points of observation. Not only that, but as they are Beings of supernal law and order, they naturally have a definite plan worked out, which all of them are following, and the details of that plan for the better construction of society in the days and years ahead, are known to their representatives on this side—*exactly what is to happen, and how, and when.*

IT IS only reasonable to expect that secular-minded people, with their thinking crystalized by age-long habits of the purblind herd, the victims of great political and theological systems, should scoff at such statements when first they are made. After all, one man's saying so, or one group's saying so, doesn't make the contention a fact.

But this thing is true: *Wherever the serious-minded person will deliberately take the time and trouble to read and investigate, he will encounter corroborative evidence in human thought and affairs that will stagger and stun him as to the truth of such statements.*

Psychical phenomena before which Science stands helpless, manifestations of some great Super-Mind working in the trends of national and international events, the prayers of earnest people answered in weird ways, the general tone and voice of society in general, asking for greater light on the problems of the hour and having information put in the hands of



people able to use it—these all build up into a superstructure of proof in logic that is well-nigh irrefutable.

IT IS to seek light upon, and investigate the cold-brained truth of these contentions that this magazine is published. Those encountering the message in its pages for the first time are asked to read what follows with this premise in mind.

The higher laws of the universe that are knowable, the great processes and motives behind the vicissitudes of human society that are discoverable and utilizable, the mass movements of people in national and international groups making for the strange alliances of world politics—these are subjects not for scoffing but for serious investigation.

Humanity is entering an era when old systems and habits of thought and behavior are completely breaking down. Higher laws and fiats must assuredly be at work. It behooves the people of the earth who believe in divine Providence to make provision for a continuity of that belief in the acceptance that the Age of Miracles did not pass in Galilee with the Resurrection of the Savior. The same strange forces are at work anew and as we approach a study of them with a wholesome simplicity, not as gullible serfs but as inquiring children, so shall we see—or have revealed to us—the true outlines of the mammoth scheme and become enlightened beyond our generation.

THERE are men and women in life who know that these contentions are true. They are proving it for themselves. They are not cranks, fanatics, devil-worshippers, necromancers, or old-fashioned alarmists. They are calm, poised, intelligent men and women who are soberly studying into the significances of the times and perceiving the wonders that are afoot and their ultimate effect on the world as a state.

No one man or set of men could ever strategize to bring about the tremendous flood of corroborative evidence that is everywhere coming to light, bearing on a literal and almost scientific proof that Vast Deliberative Agencies have their hands on the throttle of events.

Materialistically-minded persons, those who flatter themselves that they are so "practical" and must be "shown" at every step of the road to enlightenment, are merely ignorant people who must be borne with for the present. Uni-

formly they are people who have done little or no investigating of what has already been discovered, or what is at present happening behind the closed doors of Upper Rooms, among those of advanced psychical endowments. Moreover, vast numbers of them do not want to be enlightened. They are scared at what might be told them, or what they must face. It is easier to scoff than to investigate. But whether they investigate or not, the truth remains that as they persist in being unlearned and stupid, they must suffer—*suffer terribly*.

A great movement is afoot for the enlightenment of humanity, ushering in a better social and economic order. Those who wean themselves from superstition and fearlessly face the facts, are now having their entire lives regvanized. They are being recreated to meet recreated conditions. They will therefore be in position to become the true leaders of tomorrow.



What Kind of People Make You Mad?

MOST cleverly it has been stated that great minds think in Ideas; mediocre minds think in Events; petty minds think in terms of People. Then there is a fourth classification of minds who transpose People for Ideas, and Events for People. To think in terms of People, however, means to think in terms of Temperaments. And temperaments are always mercurial. To think in terms of Ideas means thinking in terms of values that have stability, because an idea is an idea and can never lose its peculiar integrity, otherwise it becomes something else. Do people as people irk you? Then you are identifying the classification of your own intellect, and what kind of person you are can be determined by what sort of human behavior boils you. Get your mind up into the octave of Ideas for their own sakes, however, and Poise comes to dwell in you to stay.



WHY Are Not Psychical Talents an Aid to Police in Crime?

ONE OF the caustic demands made by ignorant people who do not understand the laws and processes in higher realms of Reality, is why those who have graduated into purer essences from mortal bodies, do not turn about and do more to aid earthly people in detecting or suppressing crime?

If the "dead" are alive and functioning, they ask, if they are eager to aid human society with its concrete problems, why cannot police detectives tune in on the cosmic wire and get whatever information they need to solve a crime or prevent its commission?

NOW LAYING aside the contention that in countless cases, clairvoyant and clairaudient "sensitives" do render the police assistance to a greater extent than the general public dreams, there is a sound and significant reason why the crime problem in general does not receive more consideration at the hands of those in the invisible dimensions.

But again, as in scores of similar problems, no true explanation can be forthcoming unless

¶ *How Karmic Law Operates to Restrain the Sensitive from Higher Involvement . .*

the seeker after light admits the great premise on which human life is based: that there is no such thing as a man or woman being "created" by earthly parents at physical birth. Every man woman, no matter where on earth he may be living at this moment, has gained to his character and individuality—his awareness of himself that makes him realize what he or she is—by endless cycles of Repeated Earthly Visits.

Over and over, from every source of superior intelligence in the higher realms of Matter and consciousness, comes the constant reiteration: *You have lived countless earthly lives before your present one, and will live many more until you are purged of human faults and weaknesses.*

WHETHER you like it or not, whether you choose to believe it or not, makes not the slightest difference. But until you arrive at an understanding that this is the process of life in any race or strata of culture, you will continue to be harassed with unanswerable equations as to why the earth life is what it is.

On the other hand, once you accredit the hypothesis, things have an uncanny way of ironing themselves out and explaining themselves irrefutably in logic.

Until you admit the fact that men and women come again and again to earth, life is a miasma of insolvable riddles. Once admit it, and explore the possibilities in it, and scarcely a single mystery remains.

Every strange relationship is taken care of, every queer quirk in human nature is revealed, every problem that perplexes society—the crime problem as a case in point—is quite understandable and its cause apparent.

¶ *MANY a checkered career ends in a striped suit . .*

IT IS in the actuality of the Rebirth Program for normal men and women until they have arrived at the Christ consciousness in thought and act, that we find a ready solution for the reason why the "dead" do not settle the Problem of Crime.

The chief reason why there is so little interference lies in the great, all-encompassing truth that men and women are created as free immortal spirits with their own destinies to work out. As individuals they can be helped and shown the error of their behavior. But for anyone to try to coerce them into "being good,"

for anyone to interfere with their private and peculiar spiritual activities, is to violate a natural law more potent than dynamite.

CRIME exists on any plane of Being, because there are people criminally inclined. That goes without saying.

Of course the modes and rules of conduct that constitute crime on one plane may not be the modes and rules that constitute it on another plane at all.

But let us put it on the greater basis of Right and Wrong.

A person knows within his heart unless he be an idiot—whether or not he is doing to another what he would not want another to do to him. *No matter what the act, to transgress that realization is a crime.*

On this earthly plane, the acts called crimes have to do with murder, robbery, rape, arson, bigamy, licentiousness, acts that imperil society in general in its physical or social existence. They are all summed up in that blanket designation: they are acts that the perpetrators would not want committed against themselves.

NOW ON the higher realms of being, we encounter this mystery:

We find people doing all sorts of things that are offenses against *themselves*.

These are the real crimes, because they are the lasting crimes; they are the crimes which permanently injure, in that they retard the progress of spirit upward to its sense of Godhood. Be that as it may, there are constant acts and sacrifices of the self-properties that are as grave in the higher dimensions of matter as the so-called capital offenses against other persons and society upon this mortal plane.

These people are true criminals, in that they are committing acts and offenses against the laws of what we might term Common Sense. They are denying their own divinity of being, and casting aspersions of a sort on the Creator who projected them as perfect creations from His Mind.

When these people descend into earth-life they have, as we say, a "karma" of this sort of misbehavior to adjust, and know it. They carry the load of this realization in their subconscious minds. They incarnate in circles, social strata, and families, where there are others with similar transgressions against themselves to adjust. Two courses are open to them when they get into life.

They can face around and shoulder the burden of their responsibilities, pushing against the current of their personalities, shoving upstream to a finer understanding of themselves in the divine plan. Or they can weaken and lie down, and take a worse beating than ever from the life experiences which they came into mortality to encounter.

DO YOU get what this means in all its awfulness? Life is an opportunity to adjust the malformations in one's character incurred over vast cycles of lives of which the physical brain contains no memory. What people bring into life is their *minds*. In those minds there is a consciousness of problems to be met and solved as life turns up the opportunities in the peculiar set-up of human relationships to which they have invited themselves by a certain set of environmental circumstances.

What happens?

They either go from bad to worse, or they do a "right about face" and have the issue out for all time.

That is one of the truest reasons why you find a greater percentage of souls incarnating in the lower strata of humanity and why those lower strata seem so woefully overcrowded. There are more people coming into life in those lower strata of circumstances because earth is a class room for experiencing. There are more experiences making for permanent adjustments, more problems to be met with the courage that *spells* character in the process of building, than in the higher spheres of society where physical and mental ease is the order instead of the exception.

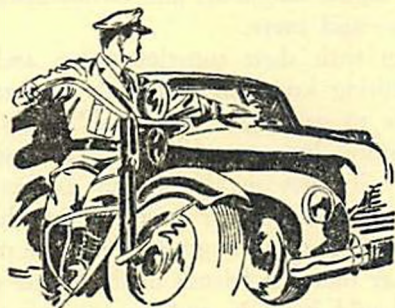
THEREFORE you have vast numbers of souls occupying life in the oriental countries, in the slums of our cities, in those walks of life where the order is combat and misfortune. Those people are in life to get lessons. And while they resent the fact that such lessons are necessary, and stoutly fight the idea that they have to come back again and again, *nevertheless the great breeding places of crime might as rightly be called great breeding places of goodness of character.*

And yet they are not.

This is the reason:

The souls who so reincarnate in those orders are uniformly *made* to go into life and get more lessons that will perfect them. And this deliberate insistence on the part of celestial laws that they so do, causes a type of malign resentment. In reaction from it, or growing out of it, comes a perverted form of Hate that must have a victim or victims.

Coming into earthly life, finding itself with a physical body capable of inflicting wrong and injustice on those about it, the soul deliberately sets to work to square accounts by turning, as we say, "criminal." . .



That is, it wants to impress on the universe, all and sundry, that it is a free and immortal spirit fully capable of doing as it pleases. But its sense of errors accumulated over many cycles of existences when it has turned the weakling and not stood up to life to learn self-improvement, has made it now a transgressor against all society.

It intends to get action of some kind in order to prove its freedom and divine potency. And it takes action along the lines of least resistance: a blind vengeance against its fellows, especially those who are sincerely trying to stand up to life and meet its problems so that character may result and the earthly visit result in due profit.

¶ *GIVE a convict enough rope and he'll escape . .*

DO YOU not see, therefore, that the question of Crime is a question of Karma in a majority of cases—self-compensation in which no other soul has the slightest right to intervene?

Our higher neighbors and companions know all this—and more.

Often with their superior vision and ways of acquiring knowledge of such matters, they are able to perceive a "criminal" soul's entire life history, know exactly what he has been through in previous lives, and ascertain the particular and peculiar problem that he may be working out in any given life of the present.

To say that our friends in the higher dimensions should jump in and try to alter and fix all such destinies, is to speak without a knowledge of what is transpiring.

OUR HIGHER friends and mentors, those who are so often criticized by the ignorant for their laxity in not helping those in mortal life eradicate the criminal and outcast in morals, see the entire gamut of problems which every one is working out. And while they are

duly sympathetic, and their offices are always available for aid and ministration, where anyone is desperately trying to face about and do the right thing, nonetheless they have no business interfering with any one else's life plan and know it rigorously. They keep a hands off policy because it is a divine law that they should do so. If they transgressed, even in the finest kind of love, *they would be doing those souls an injury that sooner or later they must settle for themselves.*

THERE IS one kind of aid in the curbing of crime and lawlessness in which it is not verboten to give aid. It is practiced more times than humanity dreams of, by those in matter's higher velocities.

That is the kind where the person or individual is bethinking himself to commit an abortive act against society and, without conscious realization on his own part, he is held from doing so by those who can see the ultimate consequences better than he in his mortal encasement.

To repeat, this sort of thing goes on to a greater extent than most people suspect.

Practically everyone—100 percent of people—at some time or other in his life has bethought himself to do acts that would have landed him behind prison bars, had he gone through with the activity and been detected by the law.

But those crimes are never committed—and the would-be doer of them never dreams of the aid he has gotten—because vast numbers of his own kith and kin, perceiving where the results of the act will bear him, crowd about him, so to speak, and gently dissuade him from his venal purpose.

LIFE IS a mystery. Why it exists at all in its present forms is something that the hoariest philosophers in the loftiest pinnacles of Consciousness cannot exactly determine—excepting that somehow or other, Holy Spirit desires to know all that exists within Itself.

This being true, it surpasses understanding to grasp why certain men and women—souls as we call them—knowing what is "right," knowing what they wish to have performed toward themselves, will deliberately turn about and take out their vengeance against themselves *on those about them*.

On the earth-plane it is possible to inflict deadly harm on others by means of the physical vehicle. On the planes of spirit, the harm is attempted in obsessions, obnoxious attitudes that distress and perplex, all the long gamut of diabolical spiritual processes by which a decadent or deterrent entity may exercise his God-given opportunities for right, to perplex, confuse, muddle and destroy.

Be that as it may, the fact remains that the crime problem is not a social problem, seen from the angle of the Higher Velocities. It is a strictly personal problem. As a personal problem, it has to be left strictly alone and up to the individual himself to solve in his own right and way as he progresses upward.

To say that wise guardian spirits are responsible for the crime wave on earth, in that they should step in and deliberately turn a free and independent soul from the destiny it has as deliberately chosen for itself, is to accuse them of the very practices for which you indict them for not saving society.

SO WHAT seems to be a great mystery, is no mystery whatever, when viewed in the light of the proper cosmic facts.

But only as men and women will come to realize their long cosmic identities over cycles of lives—with their long loads of grief, pain, distresses of mind and pocketbook, age after age, the ills of the flesh and the transgressions

of the moral law in moments of spiritual weakness—will the true explanations for mysteries like the crime wave on earth be understood.

We come and go in life at the behest of those who sometimes know more than we do about what is good for us. But we always have the self-election of doing the right thing in the right way if we so dispose ourselves. When you find a Great Spirit so exercising himself or herself, you find a character who receives ready help at every hour of the day or night on the mortal side and so is really no criminal at all and hence not a problem.

It is rarely a crime to succumb to a temptation in order to learn the lasting benefits of the lesson that the temptation represents.

It is the blackest kind of a crime to deliberately court a wrong act or mannerism in order to give offense to others and distress them when our true object of detestation is really ourselves.

And that is what people do constantly in numbers. We call such people "criminals."

THE WISE folk of earth—those who are in the Truth and Knowledge—realize that while the earthly tenure may seem drastic for the Little Moment in Eternity that finds them encased in flesh, nevertheless it is **ONLY** a moment. *Those who seem the greatest criminals in one age may be the greatest human benefactors in another.* For they will have seen the emptiness of their criminal acts in the interim and become wise. So they will go down into life again to become real saviors to humanity.

Would it be fair on the part of high wise controllers of human society, to deny them the privilege of such schooling, even if for a moment those about them seem to be distressed?



IS Childhood a Proper Time for Expounding Soulcraft Wisdom?



UP ACROSS the past four months, Soulcraft has been experimenting as to editorial policy for BRIGHT HORIZONS. It has been endeavoring to create a specimen of monthly literature adapting Soulcraft to the juvenile mind. This in response to parental inquiries, "What do you have available that inculcates these deeper truths of life into the consciousness of the younger generation?" Some intriguing discoveries have been made in result of it.

The effect of such a periodical did not appear to register on the juvenile mind at all. Scarcely one letter of comment has arrived in result. The magazine's circulation for four months has stayed static. In scattered instances, word of mouth comment from visitors has been favorable but accompanied by the observation, "I enjoy the Monthly because I can read it myself without a dictionary at my elbow." But neither is valid reason for returning it to its former status as a periodical containing articles on phases of Soulcraft not pertinent to the Weekly or offering articles of more generous length than VALOR might accommodate.

The appalling thing that quickly demonstrated the self-imposed handicap which the Editor had invited, was the painfully limited range of the material for its pages.

The child-mind, strictly speaking, cannot deal with abstractions. Its interest is held primarily by action-narrative, where "what happened?" is set forth in terms of unfailing description of material "things in movement." The range of these in Soulcraft is so limited as to narrow its field well-nigh to arid repetition. However, that was not the worst of it . .

IT WAS somewhat of a jolt to realize that a philosophical illumination like Soulcraft required a background of general world knowledge against which to draw its conclusions, or the latter were meaningless. Explaining the significance of ordeal to souls that have not lived long enough or deeply enough to know ordeal for what it could be, was asking for a cooperating interest that could take no worthwhile pattern.

The mother who asks, "How shall I ground my children in the fundamentals of this great study?" means well enough. But with no worldly experience behind the child's undeveloped consciousness, such offspring has no picture-image data in which to operate.

Mortality to the average child is all mystery—and no mystery. It takes all it sees or confronts for granted. Not until adult sophistications or misinterpretations of phenomena become of moment, does Soulcraft start scoring. In short, it is debatable whether there can be such a thing provided as a Mother Goose of Spirit. Obstetrical biology is out. Romance is either the one story of Cinderella and the Glass Slipper in a hundred forms or a scarcely identified procreational animalism beginning its bestirrings. But neither have background in emotionalism requiring exposition. As for survival of the personality following upon Transition, not until the child-mind has been distorted and malformed by man-made theologic bugaboos does it particularly regard the Hereafter with misgivings.

After an experimenting with adolescent reactions it comes in the nature of prime discovery to learn that the scripts of a great illumination such as Soulcraft's may be essentially the correction of two to three thousand years of purely theologic error. But unless one has either lived that error or had cause in the character for remembering it, its import is meaningless.

TRUTH to tell, it has occurred to the Editor many times the past four months to question that any child needs "grounding" in the Soulcraft fundamentals, inasmuch as the natural experiences and quandaries of tacit physical living in the heterogeneous society of earth must of themselves place it in a condition of "hunger and thirst after righteousness" eventually and supply the mental nourishment to the spiritual malnutrition that life itself effects.



To go down through the Dark Valleys of personal jeopardy and indescribable bereavement, to know the wrack and wrestle with tenets that have the background of antiquity—though little else—to recommend them, to feel the need for strength outside of oneself to carry one through unavoidable crisis and militant ordeal, perhaps to suffer the agonies of misunderstanding or chastisements of purblind prejudice as rewards for the most idealistic aspirations . . . these cultivate a humus for the soul where orchids of moral and intellectual glorifications mature. Then it is that Soulcraft comes into its own.

But how can the infant know the blessedness of spiritual therapeutics that has never known suffering or the hopelessness of what had been pronounced the incurable malady?

MORE AND MORE it is coming to be recognized that Soulcraft is sheer spiritual academics. But before the pupil can be introduced to Biology, Archaeology, or even plain Geometry, it must learn how to spell Cat and Dog and multiply seven by two and get fourteen. If Soulcraft be spiritual biology,

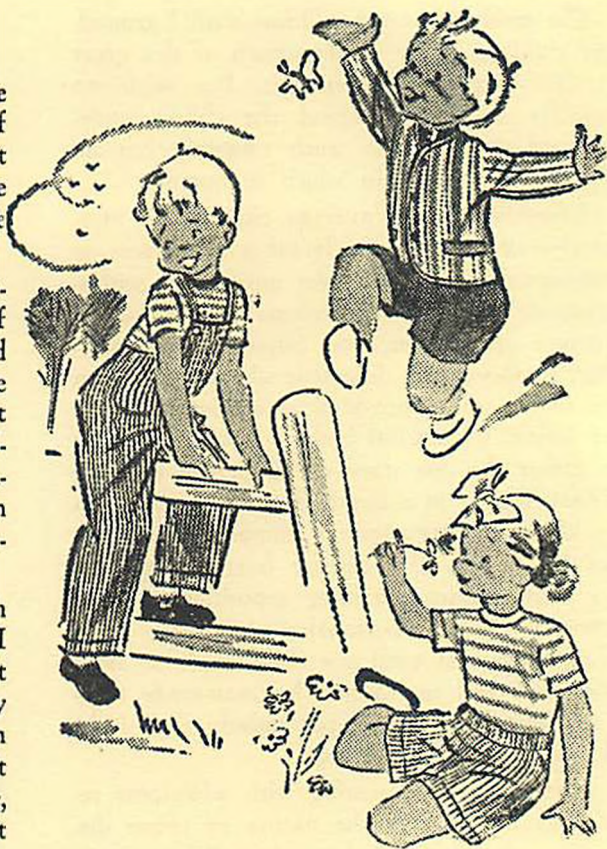
archaeology and geometry, such subjects are for advanced college years. But Life Itself teaches how to spell Cat and Dog and get fourteen by elemental multiplication. These facts become more and more apparent as the months and years mount upward.

It is an interesting inquiry into plain Psychology to note the ages and backgrounds of those adults most avidly appreciating and espousing Soulcraft. Unless the exception be the case of the individual—sex not of import—who has been made precocious by outstanding life-ordeals through adolescence, the standard patron has passed forty—and more often fifty—and is arriving at the years of Discerning Convictions.

"I was born and raised in such-and-such faith," he or she will reminisce. "Not till I reached thirty-seven and had my darling first child killed before my eyes, and went to my clergyman for the explanation and consolation which I was shocked to realize he couldn't give me because he didn't possess it to give, did I really begin my groping to learn what Life was all about."

A hundred letters a month come in to Soulcraft from every state in the Union, and occasionally a foreign country, containing the identical exclamation, "*Why haven't I heard of this before?*" Thereupon the writers proceed to explain the circumstances under which they "stumbled upon" the exquisite rationalizations of the *Golden Scripts* or *Soulscripts*. Some of them are incredible.

One of its most assiduous workers up the past twenty years in the Far West delights to relate how he first became introduced to Soulcraft by going to Reno, Nev. for the customary purpose, walking along a sidewalk in the business section torn in emotional upset because of his sojourn, and having a loose page from one of the earlier Soulcraft-Liberation publications stick to his boot-heel. Unable to dislodge it by kicking his foot, he paused with



hand against a building and used thumb and forefinger. Whereupon a chance headline upon it caught his eye and upon the opposite side was an address in Salmon Tower, Manhattan. He sent to New York for an undamaged publication, subscribed for a year, and has brought a hundred people into the fold since 1935. But the average patron has not "heard of it before" because he hasn't been ready to hear about it before. Numerous have been the laymen who have discovered Soulcraft publications in the seats of air transports. One boy heard of it while down in a submarine, the mother of a buddy having sent her son an abridged *Golden Scripts*. One chaplain in New York in 1932 declared a full copy of *The American Magazine* had struck him squarely in the face dur-

ing a typhoon in Sebu, Philippine Islands, in 1929, the magazine practically in rags excepting for *My Seven Minutes in Eternity*. But the average reader and student hears of it from the lips of a sympathetic friend while fighting to survive some wracking grief. "Read this book, the friend will say, "it tells you what's operating behind an event as cruel as this, and will probably console you as much as it did me."

All of it is but the metamorphosis of the ancient adage, "When the pupil is ready, the teacher appears," even though the "teacher" be merely an exquisitely printed book bound in Burgundy leatherette and retailing at five dollars because its contents are worth it . . .

BUT WHAT can children, setting forth to gather blossoms in life's sunlit meadows of May morning, know of such crises in human lives and emotions that give the Soulcraft il-

luminations their pylon significances?

With twenty-five volumes upon the Soulcraft reading shelf, covering every exigency of human life and turmoil, serious attention must now be given to the nature of the publicizing material in its periodicals.

BRIGHT HORIZONS was originally planned and launched to offer in relatively terse homeopathic doses, samples of the doctrinal assurance of a spiritually therapeutic nature which featured those twenty-five books. Headquarters after an illuminating twenty weeks is persuaded that what the Soulcraft parent really needs is not a monthly publication so much as a brief textbook-primer, retailing perhaps for a couple dollars, treating of the minor child in relation to Soulcraft fundamentals.

It's the *parent* who needs the literature on the child and Soulcraft, not the child itself. So all things in due season.

Such a textbook-primer may be forthcoming.



"Knowledge Comes but Wisdom Lingers"

WITHOUT a working knowledge of the conditions of loftier Planes toward which you're working, you cannot get the Earth-Plane in proper perspective. Truly, instead of being of major importance it is merely the start-off level from which you become familiar with the disciplines of Matter making for Character. The day is to come, Up Ahead, when the qualifying test put to you for Advancement isn't to be, "How much learning have you acquired?" but "How much courage has become imbedded in your nature?" Self-reliance, Tenderness, and Valor are the three prime requisites for true promotions into celestialities. But you can't develop these without fullest understandings of what's contained in them. And that means that no matter from what source Knowledge comes, it's Wisdom that lingers and becomes an animated unit unto itself, with your conscious soul at the innermost core of it. Correctly is the human soul "saved by Grace" but it's the grace of compassionate understanding of every other soul who confronts torrid Experience. Show God-like qualities in your own character and you become God. Why else endure at all?



FIFTY Years Ago Our Parents Were Sure this Was Atheism

BOB Ingersol's Criticism of the Adam and Eve Story Worked Havoc with Orthodox Smugness

NEARLY every religion has accounted for the devilment in this world by the crime of woman. What a gallant thing it is! And if it be true, I had rather live with the woman I love in a world of trouble than to live in the loveliest of heavens with nobody but men. I read in a book—and I will say now that I cannot give the exact language but I can give the substance—I read in a book that the Supreme Being concluded to make a world and one man, that He took some Nothing and made a world and one man, and put the man in a garden. In a little while He noticed that this man got lonesome, that he wandered around as though waiting for a train. There was nothing to interest him, no news, no papers, no politics, no policy, and, as the Devil had not yet made his

appearance, there was no chance for reconciliation—not even for a civil service report. Well, he wandered about the Garden in this condition, until finally the Supreme Being made up His mind to furnish him a companion.

HAVING used up all the Nothing required in making the world and one man, He had to take part of the man to start a woman with. So He caused a deep sleep to fall upon this man—now, understand me, I do not say that this story is true. After the sleep fell upon this man, the Supreme Being took a rib, or as the French would call it, a cutlet of this man, and from that He made a woman. And considering the amount of raw material used, I look upon it as the most successful job ever performed. Well, after He got the woman done, she was brought to the man—not to see how she liked him but to see how he liked her.

He liked her and they started housekeeping; and they were told certain things they might do and of one thing which they could not do—which, of course, they promptly did! I would have done it myself in fifteen minutes and I know it. There wouldn't have been an apple on that tree half an hour from date, and the limbs would have been full of clubs.

And then this man and woman were turned out of the park and extra policemen assigned to the task of making sure they did not go back. Devilment commenced. The mumps and the measles, the whooping-cough and the scarlet fever, started in their race for man. He began to have toothache, roses began to have thorns, snakes began to have poison teeth, and people began to divide about religion and politics—and the world has been full of trouble from that day to this. Nearly all the religions of this world account for the existence of evil by such a story as that!

I READ in another book what appeared to be a story of the same occurrence. It was written about four thousand years before the other. All commentators agree that the one that was written last was the original, and that the one that was written first was copied from the one that was written last. But I would advise you all not to allow your creed to be disturbed by a little matter of four or five thousand years.

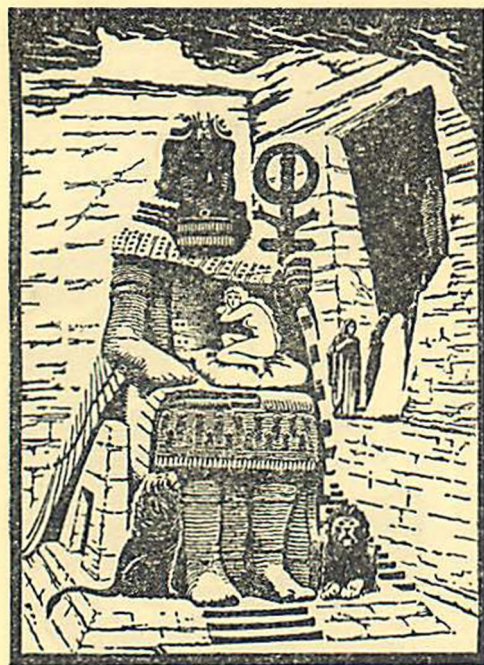
In this other story, Brahma made up his mind to create a world and a man and a woman. He made the world, and he made the man and then the woman. Then he put them on the island of Ceylon. According to the account, it was the most beautiful island of which man can conceive. Such birds, such songs, such flowers and such verdure! And the branches of the trees were so arranged that when the wind swept through them, every tree became as a thousand Eolian harps. Brahma, when he put them there, said: "Let them have a period of courtship, for it is my desire and will that true love should forever precede marriage."

When I read that, it was so much more beautiful and lofty than the other, that I said to myself, "If either one of these stories turns out to be true, I hope it will be this one."

Then they had their courtship, with the nightingales singing, and the stars shining, and the flowers blooming, and they fell in love. Imagine that courtship! No prospective fathers-or mothers-in-law, no gossiping neighbors, nobody to say, "Young man, how do you expect to support her?" Nothing of that kind. They were married by the Supreme Brahma, and he said to "Remain here. You must never leave this island."

¶ *MANY of the girls
of today's younger set
aren't half so pink as
they are painted . .*

WELL, after a while, the man—and his name was Adami and the woman's was Heva—said to Heva, "I believe I'll look around a little." He went to the northern extremity of the island, where there was a little narrow neck of land connecting it with the mainland, and the Devil—who is always playing pranks with us, the Lord knows why—produced a mirage. And when Adami looked over to the mainland, such hills and vales, such dells and dales, such mountains crowned with snow, such cataracts—he went back and told Heva, "The country over there is a thousand times better than this one. Let us migrate." She, like every other woman that ever lived, said, "Let well enough alone. We have all that we want. Let us stay here." But Adami said, "No, let us go!" So she followed him and



An Overdeveloped an Excellent

¶ THE ALTERNATIVE as in Judging Life's Spiritual which Make Us Self-Reliant

IT IS a fact, demonstrated on every hand, that the thing a person doesn't understand, he "fears." Looked at the other way about, whenever you or any other person fear a thing, it is purely and definitely because its nature or import baffles you or him. Nobody fears a thing he knows all about. The circumstance of knowing all about it, conveys as well that human ingenuity is such that it will side-step, avoid, or transcend whatever features may appear to be harmful—or it may also be said that knowing all about a thing permits us to supervise its exercise or expression so that baleful effects may be avoided.

Human beings, over vast periods of cosmic time, going in and out of mortal bodies, have come to recognize that contact with any sort of natural force or mechanical process is injurious. The natural force or mechanical process of itself is not injurious, but the human being's manner of involving himself in rela-

tion to it has been so inept and artless that damage invariably resulted from it.

It was his first physical lesson.

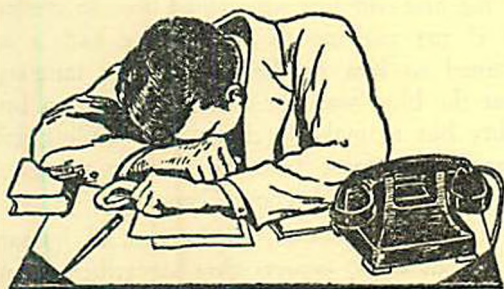
If the precise nature of the force or process were completely understood, the will to survive in an undamaged form would decree that the contact be managed in such way that destruction of any type was impossible. As such understanding chiefly derived from experimenting can be costly to a point of fatality, man insures himself against harm by laying down a law to his alert subconscious mind. He says in effect: "Consider everything that has not been experimented with, to be destructive in some form and so to be shunned till its nature is known." This instinctive shunning, pending investigation and knowledge of effects, is the thing known as Fear.

Fear is the caution-signal which Mind provides out of its own ineptness, that the spirit shall proceed slowly or not proceed at all, till the potencies of a process or of a situation have been determined by the observing intelligence through some sort of demonstration.

To say that Fear is despicable therefore, as so many shallow philosophers are won't to do,

ed Fear-Sense Can Be Proof of Previous Lives . .

*and Remedy Is Discrimination
Factors and Espousing Those
Courageous and Explorative*



is to say that inquiring or evolving Mind is despicable—or that Nature herself is despicable because she has decreed that investigation and experimentation shall act as the basis for all enhanced self-awareness.

FEAR then, is not the twin brother of self-preservation so much as its architect.

Self-preservation being a law of Nature, Fear is the tool by which it is administered, or rather, the flanges of control by which it is supervised. Constantly we meet people who seem to be "scared of their own shadows." They shrink from this or that, "just knowing" that it will hurt them.

They are nervous, irritable, wince at undue noise or shock, and are so instinctively timid that we want to slap them. "They have the backbone of a jellyfish," we say, "they dare not call their souls their own."

It is trite to explain it that such folk are ignorant—in the ordinary sense of being stupid. Hordes of them are anything but stupid. Likewise to term them "oversensitive" fails to account for their strange behavior. Oversensitive to what?

The basic thing ailing such people—if anything can be said to "ail" them at all—is a cosmic memory of what has uniformly resulted when the desire to acquire knowledge has been indulged indiscreetly—or at too fast a tempo for them to profit readily.

The overly timid soul is one that in prior mortality has plunged forward too recklessly or eagerly to investigate situations or processes that appeared on first glance to be rich lodes of knowledge. Not pausing, when pain or destruction resulted, to analyze the reasons for such immediate effects, it has swung to the opposite extreme and warned itself as a galvanic trait: "Anything that is not perfectly familiar to me will hurt me, so I will anticipate the hurt—and react with all the symptoms of it—before I actually feel it."

It is begging the obvious to say that a person who is naturally fearful has been too often hurt. That is merely the mechanics of the process and not its essence. The better way to put it is to say that the person who is naturally

fearful has been brash in his zeal to fling himself at life and when hurt has resulted has not stopped to grasp what was amiss in his own performance, that it failed to profit him pleasurably as he had been led to expect.



TOO LONG have we gone about blasting or censuring the timid as being cowardly—as though their cowardice were criminal—when actually the souls thus castigated have been guilty of nothing worse than wanting to clutch at life too greedily, absorb its profits too eagerly, cram themselves with knowledge of whatever the universe might contain, without stopping to allow themselves time for proper assimilation of their adventurings in eternity.

If the truth could be known, the timid person as he appears in any current life, has been precisely the opposite of cowardly, and is precisely the opposite of cowardly at present. He has "gotten that way" by trying to heighten his life-awareness at too fast a clip, rushing into tunnels and descending shafts of experience with utter inconsequence of regard as to what might result to his mortal vehicle, and being painfully bruised and battered on principle. And the same erratic behavior that has thus made him foolhardy, has similarly reacted to make him jump to the conclusion that no matter where he goes, or what he essays, he is bound to be injured anyway, so he anticipates the injury in his hourly reactions.

Looking at such a one from his long cosmic

record, he should be more commended than excoriated, more admired than blamed. As a matter of fact, he ought to be the more properly instructed—made to understand that any experience is valuable only as time out is taken to consider and appraise it—and shown that what truly afflicts him is a flighty thoughtlessness. He is truly an impulsive though no less lovable puppy that at first takes for granted that anyone it meets is its friend. It runs and leaps on such a one, and is surprised and grieved when its reception is a cuff for the muddy damage wrought by its paws.

The customary reaction on such a puppy is to swiftly develop an inferiority complex, decide that all humans mean cuffs on principle, and starts sneaking around corners and under chairs with its tail beneath its legs, an utterly disillusioned and spiritless pooch. If it were possible for the puppy to reason at the time of the first cuff just why it had been so treated, or if the said pooch could have had it explained to him in the proper dog language that the blow was not administered from brutality but to make it desist from soiling garments with stains from paws, then the pup's spirit might not become "broken."

Life itself, however, in the case of humans if not of dogs, expects that somewhere along the gamut of painful experiences the constantly rebuffed soul will continue to say to itself: "Why is such brutality of reprisal visited on me alone and not on all my fellows? Am I somehow different than they? If so, just wherein, and how far, am I responsible?"

Right there, true self-awareness is gaining to a bit of the Recognition that life is provided to perfect itself.

Fearful, timid people have therefore reacted too far and perversely from the wholesome educating experiences of existence and refused to discern that going slower in experiencing and taking more time to contemplate the permanent gains from each, gives a balanced sedateness to the character that makes the approach to each new trial or adventure less like-

ly of mishap. We say that such contemplation, such poised restraint, "makes them less fearful." What we really mean is, that the gains from previous adventurings have been retained, to make the approach to greater adventurings more artful.

And what goes for the natural forces or mechanical processes in the finite world, applies doubly in considering the fecundities of Infinity.

For it is in the consideration of himself in relationship to the fecundities of Infinity, that man evolves notions of God and Religion.

AWE of god, so-called, is naught but awe of all natural processes taken in the accumulate. Some might argue that this is not wholly correct; that awe of God is awe of some vast acknowledged Creator responsible for the forces which Nature exhibits. But a moment's thought reveals that we would gain to no cognition by holding God in awe, except that what He set in movement had effect upon us physically—and then mentally and spiritually.

Awe of God would be beyond any concept of ours unless something actually happened to us of an awesome aspect, or exhibited a nature of such stupendous qualities that our own is dwarfed beside it.

So really it is the sensorial result of what God has wrought or ordained, as it inflicts pain or pleasure on us personally, that gives any meaning to Awe at all.

Usually in contemplating one natural force or mechanical process, we feel only curiosity at its eccentricity and place ourselves in some sort of contact with it to learn what happens. It rarely occurs to us to mix God up with this single demonstration. But the moment we consider all the processes and all their demonstrations, we immediately are cowed, acknowledge the Might that is in the universe outside of ourselves, reason that such Might must somewhere and somehow have had motivation, and acquire a titanic respect for it that eventually

resolves itself to some form of propitiation. In the day to day world we name this Religion.

What we truly are doing, when we stop to give it thought, is mutely bemoaning our own littleness, our own weakness, our own helplessness in comparison with the bigness, strength, and self-sufficiency of the universe as a whole.

Thus Worship, considered of itself, is as much a self-belittlement as it is of adulation of deity.

What we seem to be doing, when performing the mental exercise known as Worship, is noting the bigness of natural processes—which we consider in terms of the Entity that projected them—the pettiness of ourselves, and the endeavor to reconcile or adjust the two in the realm of spiritual imagination.



NINE-TENTHS of worship, in whatever form we regard it, is Propitiation; the other tenth is plain Adulation—feeding what are supposed to be the vain conceits of the superior being in consideration at the moment. That superior beings have no conceits, having evolved above them, is childishly ignored. That being truly worthy of worship would be evolved beyond all need of propitiation, is something that is missed by most parties of these present.

Only petty, inhibited mortals, deficient in some regard, feeling that they may have failed in their main life errands, feed upon plaudits,

acclaim and hosannas as somehow assuring them that they are important. Truly important people have need of none of this; their profound spiritual development of its own confirmation.

The kings and prelates of old, who struck off the heads of those who refused to bow or kneel to them, were childishly demonstrating their own recognition that actually they were no better or bigger than other men except as they could force the bowed head or bended knee as index of their distinction.

They were ordinary mortals, making up for their spiritual commonness by enforcing powers which other men had not.



Truly big souls see only bombast in acknowledged mastership; privately they consider their roles mere servanthip.

Instead of conceit, their great trait is humility.

Christ was the earth's great instance of it! Truly great men, definite master-spirits, either spit upon such abject subservience or read in the huzzas of their adulators the secret urge to emulate them personally.

No man ever claps his hands at another man, or cheers at his appearance, or shouts in a demonstration to "honor" him, that he is not demonstrating subconsciously how he in turn would enjoy being treated if their situations were reversed. So one who gives another being voluntary adulation must like it himself,

since he is demonstrating a trait in his own nature by expressing it at all.

To declare that God wants perpetual "praise" is assuming somewhat bombastically that He cannot be very far removed above the mortal. In other words, God must be what our mortality depicts, chiefly because we are mortal as a limitation.

Perhaps it is true that God no more wants praise from mortals than a human being hurrying to fill a grocery basket wants "praise" from three thousand ants journeying along a rut in the bricks of the sidewalk. The really developed man is a trifle bored by praise—praise for its own sake—and when it is given to propitiate or adulate him, is more or less disgusted. Yet there are those who will think it blasphemous to hint that the Creator may be equally developed in His omnipotence to where praise, propitiation, laudation, would actually insult Him!

Is the idea somewhat startling?

Let us remember that popular conceptions were derived from the spiritual conceptions of a race of barbarous Israelites, whose idea of grandeur was material opulence. Any people's god is merely the mass idea of their predominant traits personalized and subsequently deified.

And he does that most effectively when he beholds Fear for what it is in the evolution of Self-Awareness, and applies it to the vaster design of Celestuality Incarnate.

AS MAN progresses upward, out of the Piscean Age and into the Aquarian, he will not detract from the true grandeur of Deity by seeking to pull God down into a magnification of himself, but to raise himself till his own spirit becomes God-like.

The Hebrew God of the Old Testament is a materialistic potentate transferred to abode in aerial regions.

The Father of the Aryans is an omnipresent Spirit, "nearer than breathing, closer than hands and feet."

That, in Hebraic ideology, is gibberish. The Old Testament contends that "a Fear of the Lord is the beginning of wisdom." Well, perhaps.

But we must consider Fear in this regard as a shunning of something baleful, pending full investigation of permanent effects.

Manly men want none of it!

THE HIGHER man evolves up from savagery, the less inclined he is to worship Force, simply because it is Force, and the more inclined he is to turn his thoughts to the more delicate ethical and spiritual values. He gives his consideration, we might almost put it, to the Thought behind the Force—for force of itself is only of moment when man is stupid or adroit enough to leave his person or property in front of it. Should God be adulated—as Force—merely because man is too stupid or slothful to move out of its way?

It is, in such case, not the wonder of God

but the apathy of man, that brings about the reverence. And what has God to do with man's apathy?

If we want to admit that it is most pleasing to the Creator, and most ennobling of ourselves, to "worship" God in grubbiest ignorance, then why should we not, by the same token, worship the north wind, the aurora borealis, the cloud of locusts that devours the wheatfields, the hurricane that beaches a thousand ships?

We cannot explain why these things happen, we only know that they do happen because we perceive or experience their effects. Man in this New Age must cease worshipping Size, or even Phenomena, in terms of his own smallness, limitation or all-around ignorance.

Religion isn't a bowing-down; it's a Coming-Up!

And Fear only has its place in the ensemble when it turns the eye to Smallness of Self!



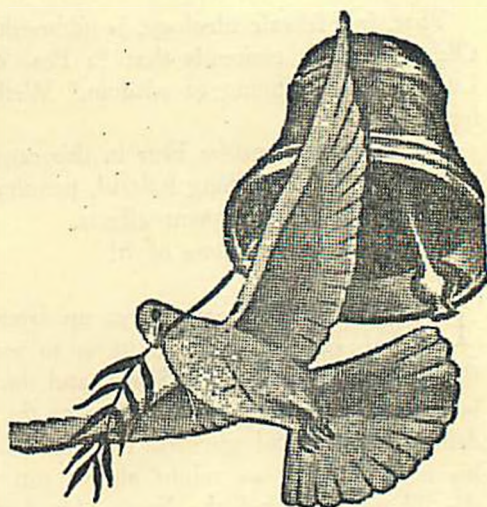
Are You a Celebrity Without Knowing It?



MASTER: What is the one greatest message that we can convey to the human race as coming from You, the significance of Your communications above all other significances, that we can make the cornerstone of all our preachings in the years that lie ahead? . .

ANSWER: "THE fact that EVERY life, no matter how humble, no matter how tragic, no matter how broken or thwarted, has a meaning and an Inner Glory, and is precious in My sight" Do you suffer from an inferiority complex of any sort? From what premise can you assume that anyone exists on any of the Planes of Consciousness whose origin celestially was different from yours, or whose presence in Eternity carries any more import? Trouble is, too many of us confuse notoriety with fame or honor, only to discover in the Final Day that on the Upper Octaves true distinction goes to those who have proven themselves Great in Spirit. The most celebrated of the Earth World find themselves of no particular consequence on the upper levels of the universe where a person is known for his or her character integrity or moral stamina. You may already be more celebrated than you dream . .

Strange Night-Bird Renders Exquisite Song as Young Child Passes . .



FROM a Southern State a letter reaches Soulcraft describing tender and miraculous incident which occurred during the past month when an exceptional child made the Higher Transition to the music of a mystical bird which sang exquisitely at 2:30 in the morning. The lady relating the event has been an active Soulcraft leader in her community for better than five years. She wrote—

March 30, 1955

Dear Soulcraft Friends—

I just have to tell you a beautiful fact which took place here in our town last Friday morning early. The father of the child who passed away has just been to see me in order to relate his most marvelous experience.

Anyway the child was eleven years old and dying of high blood pressure, a most unusual thing for a child. However, this man, whom I have known many years, said his child was entirely different from his other two children, reportedly it was old from the beginning. He said when the other children wanted him to read the funny papers this child would bring him the Bible and ask him to read it to him. He said the child talked of things in the

Bible and even told him many things the father of the child did not know. He said his young sick boy told him much more than all the preachers in all the land. And way in the early morning hours when the child was passing in the local hospital he said a very large bird, he could not tell in the darkness the kind of bird it was but it had very large wings, took perch on the windowsill where the child was passing and it sang the most beautiful music the father said he had ever heard. He said they all heard the music and it was not of this earth, he said the music was heavenly and the most beautiful he had ever heard anywhere in his entire life, just nothing on earth like it. He said when the bird had finished the last note the child raised up, opened his big blue eyes, his face was light and shining and he said, "Daddy I am trusting", then just passed away and the bird on the windowsill took his flight at the last dying moment. So he said he felt that the Soul of his child went away on the wings of the beautiful bird about 2:30 in the morning.

I knew your beautiful story of the Cross of St. Ignatius and the White Pigeon, so my talking with the man seemed to comfort him so much. He said the eleven years with that child had taught him all the spiritual education he would ever need to know, and he knew

the child had not come to stay long on earth. He was too advanced for this world, he said. So the Father is perfectly satisfied in his heart as I assured him that the boy is alive in that light body he saw for himself and that he is the sum-total of himself now. It was quite an experience to talk to this man and I wanted you to know about it, for to me the music and the bird was so in keeping with this very old spirit which the child had.

I am doing fine and every thing comes to me that is beautiful and sweet. I am so happy in it all and I surely have no other feeling other than it is marvelous to have the complete realization and understanding of all the glorious out of this world experiences.

Respectfully,

M. F. L.

OBVIOUSLY—as you may have expounded to you in *Soul Eternal*—this precociously mature child had been a Fifth Plane soul that had come briefly down into mortality to establish biologic bonds with the souls of the parents for reasons having to do with the latter's spiritual progression. That the mysterious hyperdimensional bird was equally a Fourth or Fifth Plane songster would suggest itself to the profounder cosmic student. Southern mocking-birds sometimes become vocal at night, but their natural cries are annoyingly discordant. There is no known species of bird upon this earth-plane that renders outstanding music during the hours of darkness, especially a bird with extraordinary pinions.

The explanation would seem to be, from the standard of the sacredly occult, that such Fourth or Fifth creature, superior to any winged songsters in materiality, accompanied the soul-spirits of higher relatives who were waiting in invisibility to convoy the soul of the departing child back to the plane of its etheric residence. The fact that a glimpse of it was caught, in order to note the size of its pinions, would mean that the odic strength of these relatives supplied the atomic galvanism

to materialize the songster in this dimension. Too, this would have to occur in order that its music might be audible to mortal ears. The bird itself, if it had been a fourth or fifth plane creature, would not have been sensible that it was so-called "night" in the earth-world.



IT IS reporting of such happenings, both as to the maturity of the child's personality as well as the necromantic happenings concerned with its demise, that constitute circumstantial evidence of earth-plane incarnation to those not blinded by the inhibitions of Orthodoxy.

The soul-spirit that displayed as this child must have been, of course, a very old and mature personality before it ever chose, for reasons of its own, to take possession of the infant's body for a mere eleven years of solar time. What gives the student of sacred psychics a challenge was the probable purpose being served by so brief a relationship. That some karmic purpose, carrying over from earlier relationships, was being adjusted as between child and parents, would be considered only elemental.

The most common purpose being served, we find, by the brief lives of children, is to awaken or deepen the parental instinct on the part of adults who unwittingly may require that particular lesson from loss or bereavement. Or more likely in such an instance as the foregoing, a most pertinent spiritual lesson might lurk in the wonderment effected in the intellects of adults as to why three offspring in one family, all with the same genealogical backgrounds, should display such marked contrasts in character. Such wonderment might attract any number of minds to consideration of the greater truths of earthly ensoulment and thus turn intelligent interest to the probability that all soul-spirits have lived consciously before ever entering current bodies on this earth-plane. At least it could be refutation of the commonly accepted theory that earthly parents "create" their children, since the question can

be raised as to why, in such event, they did not create such offspring all of a given spiritual superiority?

Then again, in this particular Southern episode, there is always the possibility that the phenomena attending the Passing served strictly to deepen human faith in Survival as a certainty. That a transcendent songster should bridge the gap between the etheric worlds must attest to the fact that more than one such world exists.

And let's not overlook that in the supreme moment of Transition, the child cried, "*I am trusting!*" What a rebuke to older soul-spirits on *this* plane, who may have reached a degree of such cynicism and spiritual sterility that they truly trust in nothing, at any time.

The narrative as a narrative is a gem for the archives . . . and something that should make other parents *think*.

Should John Marry Miss Jones?

LET US never overlook that we are breaking fresh soil in new country by our definite discoveries of intelligent communication with the planes and worlds on higher octaves of consciousness. Not only does it call for new understandings on our earthly parts but perhaps the formation of new rules of ethics as between plane and plane.

At first grasp it would seem to be wondrous thing to converse intelligently with soul-people who have made the Transition, and learn from them whatever they have to contribute toward the better living of our mundane lives. Particularly would this seem to be so in reaching solutions to practical problems of mortality wherein our own scope of vision appears so limited. The higher ethics come in when we face the fact resolutely that whomsoever reaches

the decision in a vital matter assumes, or should be called to assume, the karma.

Mother or father foresakes orthodoxy that prohibits *any* communication as unhallowed, makes contact with Uncle Eben or Grandfather Smith, and puts the query, "Should we let our son John marry the Jones girl? Biologic orthodoxy has always made it appear that earth fathers and mothers have the prerogative of dictating the careers of their children "in order that their lives may be successful." Letting or not letting son John marry Miss Jones acceptably falls within their parental jurisdiction.

But does it?

At least mother or father gets hold of an honest and capable medium and finally succeeds in confronting Uncle Eben or Grandpa Smith in recreated Etheric bodies with intelligence intact. Always they had gone to Eben or Gramp in earth-life for counsel in extraordinary family matters, so why not now? The

pivotal question finally comes forth, "Should we let John marry Mary? We're not at all convinced she has the moral stamina to make him a good wife so want your opinion from your higher viewpoint where you see and know everything that we do not." Right there, of course, a terrific blunder is being made, in that Eben or Gramp may not know one more scrap of evidence concerning such relationships than they knew six months ago before the Passing. But there is nobody about to advise them of that. Certainly Eben or Gramp are not going to do it, in that it involves their vanities as counsellors.

Eben or Gramp appear to purse their etheric lips and consider it.

"No," decides Eben finally, "I don't think I would. Mary Jones always did have a weakness for flirting with handsome strangers. Therefore such marriage could only end with infidelity."

THEREUPON mother or father hasten home to John and proceed to alter the whole course of his current mortal career, without knowing the slightest thing about the history of his soul or what lies behind his infatuation for Mary in the current career.

Let us say that family pressure voids the match. Mary Jones, in a fit of despondency eats a whole box of sleeping pills and leaves earth, in other words suicides. John survives the tragedy and two years later weds a traveling actress, who divorces him the third month. With such a mess to untangle, John becomes emotionally reckless, joins the army—which he would otherwise not have done—goes to China and is killed in a Communist sortie. Faced with such unbearable losses, mother or father revert to religious orthodoxy, confess all to their former clergyman and are grimly "welcomed" back into the ranks of pious and halloved religious thinking. If they hadn't left his jurisdiction in the first place to "listen to familiar spirits" both John and Mary Jones would have continued alive and worked out their careers. Communication has decidedly

gotten a black eye and thirteen neighborhood families accept that attempting post-mortem "communication" is of the devil.

All of it because Uncle Eben or Grandpa Smith "went over" ignorant of higher-life ethics themselves.

They had no moral right to interfere in counsel to mortal problems. They passed judgment on Mary Jones as a wife for John without the slightest knowledge of her or his spiritual history. They should by no means have been accepted as infallible in family decisions merely because they had made the Passing. Of course the critic on this side at once exclaims, "Why shouldn't somebody on the Higher Side have wised them up about Karma and its involvements, so they would have dismissed the problem of John and Mary as being their own soul-concerns and none other?" But Uncle Eben or Grandpop considered such counselling prerogatives their own by genealogical right before they vacated the flesh, and who's to lay down the law to them after their Transition has been made? Those matters must be considered and accepted into the character and thinking processes on this earth-side *before* their shifts to the loftier octave.

Whoever makes decisions affecting the lives and careers of others, has taken the resultant karma upon themselves.

Uncle Eben killed Mary Jones as unmistakably as though he had fed her the fatal pellets one by one with malice aforethought. Sooner or later he'll find that out.

No, it isn't communication as communication that's at fault. It's unwillingness on the parts of present living people to acquaint themselves with higher ethics maintaining.

And that's what must follow gradually in the wake of closer and clearer communication.



Beliefs of Real Significance . .

(Continued from Page 17)

ity again in the beginning of this Aquarian Dispensation, and when the Galilean Teacher makes His imminent advent in the flesh, the memory of Those Days will be consciously restored to them.

They believe that Christ's admonition: "I say unto you that there are those now among you who shall not taste of death until I come again," was literal in its meaning but incorrect in its translation; that what Christ said was: "I say unto you that there are those among you who shall not leave the octave of mortality until I come again," and that they have not done so but have been reborn again and again in the nineteen hundred intervening years, constituting the great leaders in government and society who have shepherded humanity along the pathway of worldly progression to the moment.

They believe that the transcendent Instructor of Galilee was essentially the Son of God in that He was a master-avatar who originated in higher octaves of Time and Space than our own solar world, and His reference to "saving" humanity had to do, not so much with acting as counsel for the defense in the heavenly courtroom, as with the pointing of the way upward from vast abominatory practices that had wrought the destruction of the antediluvian world and would have wrought similar destruction of the modern world had it not been for the design of His life and principles introduced at the time into society and made into workable and practical spiritual law by the lesser-avatar colleagues who were delegated to shepherd humanity between His two physical appearances.

They believe that Christ did not ascend in the physical sense after His resurrection so much as materialize His etheric body—which is sometimes done by advanced adepts today—and that in such etheric body He has continued to exist since His physical extermination, and that He has remained more or less within the aura of this earth, teaching and supervising worldly society, and been responsible for every forward step in ethics and science which the race has taken since the Galilean Episode.



They believe that His attributes in this etheric body permit of His having conscious communication with mortal disciples and ministers playing their roles in this Great Pass-over from the Piscean to the Aquarian Age; that there are men and women now living in flesh who accept that they have had such conscious communication and recorded afresh for unsuspecting humanity the essence of that one-time Galilean instruction.

They believe that whereas all normal persons resolve into similar existence in their etheric body, or bodies, on physical death, such persons do not commonly graduate out of the

reincarnational cycle nor the planetary aura till they have so perfected their moral-spiritual characters by trial and error experiences that they merit final graduation into the "heaven" of theology and allegory; that this is a state of contemplation far beyond anything comprehensible by the mortal mind at present, constituting in its stages the Seven Heavens referred to by St. Paul.

They believe that men are not punished for their sins but by them; that this is a universe of exact balance and compensation; that no one in any life, in any period of the earth's history, has ever done a good or an evil deed that he has not been paid in kind; that this was the basis of the Elder Brother's statements concerning Bread on the Waters and the Golden Rule; that the only Hell which the All-Merciful Father permits is the hell of souls having to be born back into conditions which they of themselves may have created, but that by the same token, those who try to live the true Christ Life are compensated to the hair by the moral and spiritual revenues accruing to them to the precise degree that they have earned them.

They believe that the Holy Scriptures were originally meant to convey the Divine Laws of Cosmos to man—particularly the New Testament—but that scheming scholars and prelates, desirous of enhancing their secular power, have persistently altered its text or contributed interpolations advancing racial or sectarian tenets, till the original intent cannot reliably be distinguished; that over 22,000 mistranslations or anachronisms are perceivable in Old and New Testaments and that such secular alterations are still continuing; that it is therefore rational to look to some new form of doctrinal recording for the correct spiritual decalogue; that such new form has actually been transmitted and that the nature of its text is the proof of its authenticity; that it is available to reborn souls of those original Galilean auditors and that such will have this proved



to their own satisfaction as they pursue the sacred research sponsored by the "Galileans," the Rational Christians of the present.

They believe that in the transcendent ordering of Cosmos, no earthly group is allowed to exist without its mentor; that there must ever be those who fill the roles of teachers and expounders; that inclination and inspiration to fill such roles are supplied to serious persons who gather truth-seekers about them in private places and instruct them outside the formal organizations of religious hierarchies which really play a sort of spiritual politics and mayhap plunge the souls of men into as many quandaries as those who play secular politics.

They believe that the moment is striking, not only in America but over all the earth, when it is befitting to designate themselves by a name before their contemporary brethren, and be known for what they are: Galileans once, upon the Avatar's last appearance; Soul Craftsmen now as He materializes anew to solve the plight of nations.

They believe that those who have neither mind nor heart to investigate the Great Truths herein implied, and contained anew in the modern rendition of the Galilean Message, are not cosmically evolved high enough to receive it, or were not in life—and certainly not in upper Palestine in the generation when the Great Teacher first appeared—so those who would designate themselves as Soulcrafters of the present have no quarrel to pick with those who prefer to remain aligned with Error, Circumscription, or "the lost sheep of the House of Israel." Time and unfolding event must be their awakener and instructor.



THIS World Exists to Make You Realize that You Are a Person . .

¶ *THE BENEFITS from
Handicap Are Truly the
Core of the Great Life
Riddle although from this
Plane You Can't See It*

LIFE IN all the world systems, no matter where or in what form we find it, has but a single intent and purpose, a meaning and method, a single power and wholeness.

That is *self-awareness* or the knowing of itself as being in existence, along with the knowing of its own traits and conduct.

So we seem to be told from every level of conscious Thought, no matter how far souls of vast age and wisdom say they have probed into it.

This is doubly true of life in its mortal—or human—form where the idea is to make the soul know *that* it is, *what* it is, and what it can *become*.

MEN SHOULD get this idea so firmly fixed in their minds that they use it as the cornerstone in all their reasoning. *Perfect self-awareness is the nub of the universe as men know it.*

Inorganic matter and organic matter, mussel life or granite rock, to the highest and finest flower of Christ or super-angel, the purpose of life in each instance is first to know

that it is, then to grasp the full chances and powers in existence so that over vast eons of time each arrives at a state of growth, or a goal, that is called Cosmic Consciousness—or a full knowledge of all the consciousness there is, also known as *The Absolute*.

WHEN we talk about Cosmic Consciousness and The Absolute, we find ourselves dealing with terms that carry few picture-images to our minds and sooner or later we begin to lose interest in our subject. When a discourse stops dealing with mental pictures, or images, that can be pulled up in the mind's eye, we say that it is dull. And we are right.

If God gave us minds that work in pictures and images, why despise them and think that we are somehow clever in dropping them and trying to think without them? The growing schoolboy loves to argue in this fashion and fancy that he is profound. Scholars with bulging foreheads discard the picture method and try to go on with ten-pound words and not the mental images they call up, to get the sense of their logic across. Somehow they think that this proves their grey matter. But the truly profound scholar keeps to simple words and pictures, as Jesus did. Even today Jesus keeps His speech to words of one and two syllables, and so His following is vast because He is easily understood. But where is the scholar, youthful or mature, who can answer the question, *Where did Life come from in the first place?* and hold his treatise down to plain and simple terms?

HE WILL at once define Life as "gradations of Evolution" and going back over them, one before the other, he will come to a First Cause which he will call "cosmological propagation." What will he be doing but playing on words and admitting his own ignorance of the true root of the universe?

The scholar who is honest will say, "Life



comes out of the God Principle and that is unknowable." That is to say, he thinks it is unknowable because he gets the wrong idea of what the God Principle may be in its process of display.

Suppose that we put it in this manner—God, meaning of course Holy Spirit, was, is, and ever will be, a condition within the universe, or throughout the universe, that has nothing to do with Time and Space, but is a form of all-embracing Consciousness of which ideas are a display of its self-awareness.

That is to say, Holy Spirit made itself aware of itself by becoming what we might call an "introvert" after a fashion, looking into itself, wondering what was there, and producing a universe in order to find out.

This, of course, is hard for mankind to grasp, for men must always have a sense of



their own limitations about them to make them aware that they are men at all. In other words, men must always have a Cause before an Effect.

But Holy Spirit, being both Cause and Effect in this instance, urged itself into knowing itself and thus wrought the universe as we know it by "speaking a word". . .

Not an actual word, we do not mean, spoken by an actual tongue, but a desire to pry within its own Idea-System that should, by the yeast of events, make one part of itself seen and known to every other part.

OR PUT it in this way—

The things that Holy Spirit did as ideas, it still does or is doing as ideas. *One of these ideas is our world of reality out of which grows a knowledge of everything that there is to know, or Cosmic Consciousness.*

Or put it in a third way: God wrought Himself out of Himself in order to make one sort of idea understandable to itself as sepa-

rate and distinct from every other sort of idea, each likewise knowing itself.

Do we seem to be saying the same thing over and over? Well, we have to recall that *that* is exactly what Life itself is doing to us, moment by moment and eon by eon, until we not only accept it but all at once start to *be* it.

VIEW IT that out in inky-black Space, without form or limit as was recently given you in a former paper on Time and Space, there was an Idea-Being that said to itself—

"Here am I, entrapped as a person of a sort, without the chance to go anywhere, do anything, or be anything other than I am. I want to express Myself to Myself. Since there is nothing outside of Myself, I must get all this display *within* myself. I will therefore explore Myself and find out how many kinds and divisions of ideas go to make Me up."

Now the falseness of thinking of Holy Spirit as a being, like a man or an animal, lies in the difference between what the scholar calls "objectivity and subjectivity," or as we will put it, in the difference between all that is *outside* and all that is *inside*.

The Holy Spirit, as we are striving to grasp it in all respect and devoutness, is pure and complete Subjectivity. That is, all that exists for it, lies within itself.

You can grasp a mind picture of what this means when you try to imagine a universe without a single idea to it. It would be, in a manner of speaking, Total Nothingness. Now as all ideas are traits of the Holy Spirit, we should not have trouble in grasping how all that *is*, is within the Holy Spirit.

So we might put it, God is the universe that is within itself.

And because we can't conceive of any sort of universe lying outside the pale of ideas, so in no sense or part is He a being that has anything whatever to do with anything out-

of ideas that as yet haven't taken display in any form of Matter.

WE MEET with a sort of mental distress in trying to think of existence that is wholly within ourselves, and thus confined within limits. For at once we start asking: "Well, and good, but something must lie outside of those bounds, and what is it?"

Now those who have lived and "died," and lived and "died," into finer and finer degrees of Thought and Matter, over thousands of life-cycles, and gotten deeper and deeper into the very core of spirit-creation, have grasped a knowledge of something that mortal men haven't—

side or beyond Himself. If we want to toy with the notion that there is anything Unknowable about Holy Spirit, it is this strange item: that such an Idea-Being could exist and get a result like the universe—of which all of us, on all planes of existence, are conscious parts.

IN OUR various worlds of Substance in Matter, that came into being because Thought sent forth Energy and got form and substance, it would indeed be absurd. It would be absurd because everything that exists in our mortal universe is the *result* of the process. As mortal souls, everything in our universe is *outside* ourselves—our true soul-selves, even our physical bodies.

Perhaps you can begin to grasp from this that we are the exact opposite in display from Holy Spirit, that reverses the process or condition and has everything *inside* it. If you will stop to think about it, you will see that the only way we compare with Holy Spirit—proving that we too are little bits of Holy Spirit—is in the fact that if we have anything truly within ourselves it is ideas, or a little reservoir



That the universe is not limitless in bounding it by length, breadth, and depth.

Does an Idea, taken of and by itself, have length, breadth, or depth? Of course not. It is a thing that belongs to the mind of the spirit, not something of touchable materials.

So we have God, or Holy Spirit, existing as a lengthless, breadthless, and depthless Being, able to know itself as a great basic urge, or a reservoir of fruitful Idea-Beings, which when broken up or displayed in forms of substance *result* in objects having length, breadth, and depth.

Consider it in this way again—

The universe has no bounds, being a mass of unborn ideas, or ideas that haven't yet had a chance to display in Matter, all bound up in the Mammoth Idea is not a boundable thing. All is contained within it, no matter how far its contents extend. Even Space as we know it would be a part of the contents of the Idea. In that sense it is limitless. It is not limitless, however, *when it comes to a display of its contents*. For there are only so many ideas making it up. You must not confuse measurement with formless Thought. That is just what you do when you try to grasp the universe as a *place*.

THERE are places within the universe, it is true, and they may be ten trillion Light-Years from one another. Still, the pattern of the Idea behind them is limited and in that sense we get limitation.

Then again, this thing seems to happen—

A point is reached where the universe “runs out of ideas,” so to speak, and when it does that, it has to come back to its first Self-Evidence which was its wholeness. Therefore, in a manner of speaking, it “meets itself” and beyond that *there is no thinking*.

Do not become confused here.

You think of ideas as fancies taking some sort of form. Those on far, far levels of spirit think of ideas *as terms in which forms can display*. You will see the difference if you stop to think about it a moment.



Ideas come to you in your mortal universe from the angles of higher levels of conscious Thought and you receive them in the mortal world as channels and tools for grasping the various forms of conduct in Matter. But behind them all there is still a basic Principle of Limitation.

An idea carried far enough through all the processes of thinking and displaying, finally arrives at itself again. Some of your scientists on the earth-side therefore put it, from this truth, that after going outward for a certain distance, *the universe folds back in upon itself*. And in so far as they express what happens to the limit of ideas, they are quite correct.

We are trying, in all this, to reach the true germ of the Life Principle.

HOLY SPIRIT does not want to know itself in order to be clever, or to create a display of itself to relieve any boredom in its self-awareness. It seeks some form of display by Thought performing *in and through* and by Energy and getting Matter, that its separate parts may have a clearer knowledge of what the Whole is made up of—and what is *in* the Whole. Thus it is a self-educating Holy Spirit, *if you want to view it from the angle of any one of its separate parts*.

Having reached this pass in our thinking for the moment, suppose we go back and take up the Life Principle as a germ within Holy Spirit to be brought into a greater sense of self-awareness and thus the awareness of the universe of which it is a needful part. Perhaps in the workings of the Life Principle toward this end, we shall catch a glimpse of what goes on in the Body Brain-Mind of Holy Spirit as a great reservoir of ideas performing within itself. . .

NOW THE Life Principle seems to be this: Realizing what part of the Divine Idea it either is, or can be!

Life in this sense is a sort of “resentment” of all other parts making up the whole—a kind of protest, so to speak, that there are other parts, and by its protest grasping that it exists.

Universal consciousness has a queer way of folding in upon itself, we have seen, after the pattern we have just had spread before us. Now it is a fact that you can’t have conscious Thought in the abstract—that is, without Ego, or some sort of Self considered as a seat of consciousness. But you can have this queer process—

You can have an idea so powerful in its possibilities for displaying itself that it works a lodestone effect on that which is about it.

When you have done this, you have gotten Motion of a sort. And out of this Motion, or energy displaying, comes every known substance and material. But here is the startling thing that we learn on these higher levels of

conscious thought: You don't get substance and materials at once out of Energy, or from Energy. That is, directly. You get the last thing in the world that mortal scholars suspect of being a step in the process.

You get Light!

Remember the four steps: first, conscious Thought that is a display on the part of that great reservoir of ideas, the Holy Spirit; second, ideas within it so powerful in possibilities for displaying themselves in form that they evolve Energy; third, Energy resulting in the miracle known as Light; fourth, Light assembling particles of what for the present we must call Ether, and getting substance or matter-materials.

THIS PUZZLES you, no doubt. Why *Light*? We shall see further on in another paper. Light must have a separate paper unto itself, and when we say Light we mean vastly more, of course, than the common forms of vibratory incandescence visible to your mortal eye. But grasp this now if you can—

The idea back of the universe is not a fancy that comes from a Brain-Mind outside the mortal world and thrust into it. *It is an effect produced within itself*, containing no item that works against its display as a perfect idea, and having within itself the power to propel itself into forms of display that can be noted by its own "senses".

But, you ask, how can a mere "mental notion" of itself, bring about hard, actual, substantial matter? How can the mere idea of a granite monument, for example, existing first as the Thought-Notion of a monument, finally appear as a hundred tons of stone that mangles you beyond repair when you crash into it in a fast-moving automobile?

Your question is a fair one. But we answer you, the explanation is two-fold and both parts of it lie within your question itself.

We will try to show you what we mean—

FIRST, IN thinking that ideas are mere "mental notions," unborn as to form and

substance in Matter, you are not grasping the true nature of the conscious Thought that makes ideas what they seem to be to you. Second, in thinking of "hard, actual, substantial matter" you are taking it to be something which we declare to you it is not.

In the first place, you grasp a knowledge of what an idea is, or what makes an idea, *from* somewhere, and by a similar trait in your own consciousness that exists in Universal Thought, you fashion a picture image and call the result a mere "mental notion."



Can you not grasp the fact that ideas may have a form of reality harder than the hardest granite in the hardest monument *to begin with*, and that what you hold in your mind as a mere "mental notion" may be nothing but the mirrored reflection of a true reality already in existence?

In other words, what you call the mental notion has come about because your consciousness has played the role of looking-glass, only instead of the image striking the surface as it comes from the actual thing and being reflected so that it is seen in front of the looking-glass, it goes through, so to speak, and is wholly absorbed and kept by the looking-glass and known as an existing image only *by* the looking-glass.

YOU SAY to us, frowning and pursing your lips, "All right, as a neat way to squirm out in logic. But after all, where is the real thing that is thus reflected? whereabouts

does it exist?" We say to you, "It doesn't exist anywhere in the form that will ultimately kill you if your car crashes into it as into the monument. That will be the *property* it takes when it displays in the mortal form that you can know with your mortal senses. None the less, the idea as an idea, in its own element, may be quite as real as when it displays in your element, which is so-called adamant substance."

And yet, while we are on the subject, Matter is not actually a substance that can be defined outside of an Idea. And on the other hand, neither is your "mere mental notion" the stuff that dreams are made of. Both simply have different ways of displaying on your special brain of consciousness, according to the "plane of consciousness" on which you are sensing.

What would you say, for instance, if you were soberly told that there are levels of consciousness above the mortal *where an Idea can run you down and mangle you exactly like the motorcar that we mentioned as carrying you straight toward the towering obelisk?*

"**R**UN DOWN by an idea?" you cry. "Nonsense!"

But it's not nonsense if your consciousness too worked only in a form that was of the stuff that "dreams are made of".

After all, what is Matter that pushes you, and pinches you, and falls on your toes, and fractures your skull?

It is merely a property of the universe that has the power to effect you consciously thus, because you too are operating in a similar property or on a similar plane of vibratory substance.

You go all wrong in your thinking on these matters because you sit back stubbornly and

want everything defined and explained and displayed for you in terms of materials, merely because your present level or degree of consciousness is one that cannot know itself as yet unless it uses the medium of materials.

WE HAVE heard people with wits enough in other mental problems, so that they ought to be able to admit this instantly, scoff and scorn at this offering of the facts and say—

"That's all very well, but such a stating of the case implies that all of us can exist as Ideas in a universe of Pure Ideas." They say it as though there were something childish, silly, absurd or disreputable about such a universe. Why, pray? If it seems to be a world of reality to us while we are in it, what difference can it possibly make? After all, *sensing* is all that we are concerned with anyhow.

You go to bed at night and fall asleep. Along toward dawn you commence to dream. While you are in the dream, the world in which you move is just as real to you for all practical purposes of sensing and knowing as the world of Matter to which you will shortly awaken. The people you meet are quite as nice, quite as sane, and perhaps a whole lot nicer and saner, than those you will confront on tumbling out of bed. You may argue that you create that world, and people in it. *Well, what if you do?* You suffer and exult just as much, as a result of these creations, as you do in meeting with the world of actual Matter made for you first by divine consciousness.

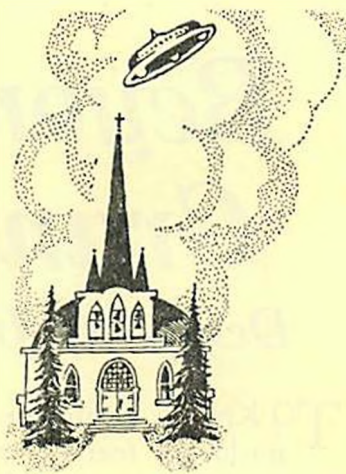
You learn to be a successful and distinct idea yourself by taking your form and cues out of Divine Mind. And the only way that Divine Mind can demonstrate, or show what those forms, cues, and other possibilities are, is to project a universe of substance in Matter: the material world as we know it.



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She Approves of 'Adam Awakes'

March 25, 1955

Wm. Dudley Pelley,
Dear Sir—

For some time—in fact since the second or third reading of *Adam Awakes*—I have planned to write you some of my reactions to the book. It seems rather absurd, I know that any one who can express his revelations in as superb language as you can—and do—would be interested in my attempt to phrase my impressions of those ideas.

However, who is not delighted to know that his arrow has hit the mark or his gift has reached the designated?

The number of volumes you have "authored" since your *Seven Minutes* experience in Pasadena is almost incredible. Especially, is this true since the quality of your writing is of such an unusually high order. Let me say, as a sort of an aside, that the manner in which these brain children are dressed is most acceptable. The type is bold and readily readable with fine wide margins on paper, excellent in quality. The off-white reduces glare to a minimum. The binding is strong enough to endure my repeated perusal without disintegration.

I possess only three of your books: *Seven Minutes in Eternity*, *Beyond Grandeur*, and *Adam Awakes*.

Perhaps *Adam Awakes* answers more for me than the others although the *Seven Minutes* was a real treasure, unearthed at the Good-Will Store!

I am one of the many who want answers for the problems on *this* plane. The idea of a perfect mate seems to have entered this life with me. Back, even to childhood it was so. That is, I realized it's truth for myself. I knew it as the ideal. I do not know of

anyone in my environment, who believes so. There may be some but I do not know of them. I have had at least one vivid dream that seemed to verify my inner knowing. No doubt psychiatry would have a different explanation of the dream than I placed upon it.

It is most pleasing that you know very well the questions your reader is forming as he or she is greedily snatching your verbal plums, and you answer these questions in the next paragraph. *I like that.*

I like also your whole picture of the interplay of masculinity and femininity. I begin to think that even in the lives of many women like myself, there may be some contribution to their unfoldment and to their partners development although our lives seem circumscribed.

It seems to me *Adam Awakes* is a perfectly decorous treatment of a matter which all adults should be mature enough to understand and use. It is handled in a completely proper manner. No child or high school boy is going to read far into the book and yet, any serious student of life will be benefitted by carefully considering each page.

There is much of which I'd love to speak in "Grandeur and Beyond". Let me just bless you for your last chapter. It repeats in a slightly different key, the beautiful melody of *Seven Minutes*. How much these revelations help! A purpose there is in this life of seeming frustrations! Their must be a purpose if life is to have a meaning and with a purpose, life is adventure, progress and joy!

Many blessings and "thank you".

Mrs. N. C. B.

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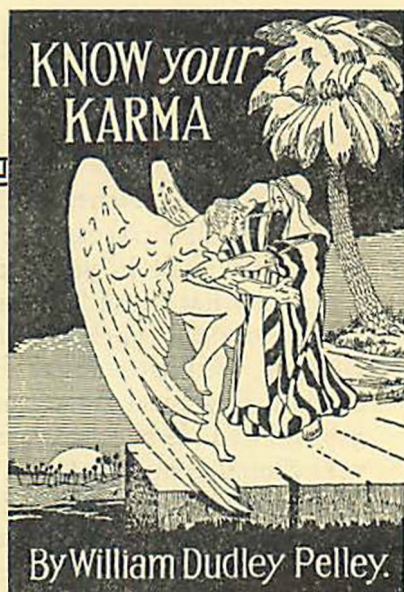
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